

SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 6th March 1895.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.			1895.		1895.		
	Monthly.							
1	Nazihat-ul Shia ...	Moradabad ...	Qazi Muhammad Fahim-ul-din.	For	Feb. ...	2nd	Mar. ...	175 copies.
2	Safir-i-Kashmir ...	Saharanpur ...	Pandit Avatár Kishun	"	Jan. ...	"	" ...	360 "
3	Theosophical Society's Journal	Meerut ...	Master Ram Chandra	"	Feb. ...	5th	" ...	600 "
	Bi-monthly.							
4	Bundelkhand Punch ...	Jhansi ...	Munshi Nannhu Prasad.	1st	Mar. ...	3rd	Mar. ...	250 copies.
	Tri-monthly.							
5	Akhbar-i-Imamia ...	Lucknow ...	Saiyad Abid Ali ...	1st & 11th	Feb. ...	28th Feb. & 2nd Mar.		375 copies.
6	Dabir-i-Hind ...	Agra ...	Muhammad Amin-ul-din.	1st	" ...	3rd	Mar. ...	285 "

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(continued).								
Tri-monthly—(concluded).				1895.		1895.		
7	Hámid-ul-Akhbár ...	Moradabad ...	Munshi Iláhi Bakhsh.	28th	Feb. ...	2nd	Mar. ...	106 copies.
8	Kanauj Punch ...	Kanauj (Farukhabad).	Munshi Bhaggu Khán	1st	Mar. ...	3rd	" ...	250 "
9	Káyasth Hitkári ...	Agra ...	Munshi Kámtá Prasád	28th	Feb. ...	1st	" ...	200 "
10	Mazáq ...	Meerut ...	Master Ahmad Hasan	1st	Mar. ...	"	" ...	40 ...
11	Násir-i-Hind ...	Agra ...	Munshi Saiyad Muhammad Ali.	"	" ...	4th	Mar. ...	40 copies.
Weekly.								
12	Agra Akhbár ...	Agra ...	Khwájá Tajammul Husain.	28th	Feb. ...	4th	Mar. ...	50 copies.
13	Akhbár-i-Klam ...	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	26th	" ...	2nd	" ...	150 "
14	Akhbár-i-Islám ...	Agra ...	Maulvi Wáris Ali ...	28th	" ...	1st	" ...	200 "
15	Alwaqt ...	Gorakhpur ...	Muhammad Sa'id ...	27th	" ...	3rd	" ...	800 "
16	Anís-i-Hind ...	Meerut ...	Munshi Kishun Sarup Varmá.	2nd	Mar. ...	"	" ...	250 "
17	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lal	"	" ...	5th	" ...	300 "
18	Azád ...	Ditto ...	Munshi Muhammad Sajjád Husain.	1st	" ...	3rd	" ...	250 "
19	Cawnpore Gazette	Cawnpore ...	Babu Harnám Singh	"	" ...	2nd	" ...	600 "
20	Colonel ...	Moradabad ...	Pandit Banwári Lal Misra.	"	" ...	5th	" ...	700 "
21	Dabdaba-i-Qaisari ...	Bareilly ...	Munshi Thákur Prasád.	2nd	" ...	"	" ...	400 "
22	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	4th	" ...	6th	" ...	370 "
23	Fitnah ...	Gorakhpur ...	Háfiz Nizám Ahmad	1st	" ...	3rd	" ...	350 "
24	Hindustáni ...	Lucknow ...	Munshi Gangá Prasád Varmá.	27th	Feb. ...	28th	Feb. ...	300 "
25	Jám-i-Jamshed ...	Moradabad ...	Qazi Saiyad Abdul Ali	24th Feb. & 3rd Mar.		28th Feb. & 6th Mar.		100 "
26	Kárnámah ...	Lucknow ...	Maulvi Muhammad Yáqub.	2nd	Mar. ...	5th	Mar. ...	275 "
27	Kashsháf ...	Muzaffarnagar...	Munshi Faiyáz Ahmad	24th	Feb. ...	1st	" ...	200 ...
28	Káyasth Conference Gazette	Cawnpore ...	Rai Devi Prasad, B.A., B.L.	1st	Mar. ...	3rd	" ...	200 copies.
29	Matla-i-Núr ...	Ditto ...	Munshi Bihari Lal...	2nd	" ...	5th	" ...	50 "
30	Mihir-i-Nímroz ...	Bijnor ...	Háfiz Muhammad Karím-ullah.	28th	Feb. ...	3rd	" ...	400 "
31	Naiyar-i-Azam ...	Moradabad ...	S. Ibn Ali ...	26th	" ...	2nd	" ...	180 "
32	Najm-ul-Hind ...	Jaunpur ...	Maulvi Muhammad Muhsin.	25th	" ...	3rd	" ...	60 "
33	Najm-ul-Hind ...	Saháranpur ...	Pandit Avatár Kishun.	28th	" ...	5th	" ...	475 "
34	Nasím-i-Agra ...	Agra ...	Babu Jamná Dás Biswás.	"	" ...	3rd	" ...	450 "
35	Nasím-i-Hind ...	Fatehpur ...	Muhammad Nawáz Khán.	15th	" ...	1st	" ...	70 "
36	Nizám-ul-Mulk ...	Moradabad ...	Qazi Muhammad Fahím-ul-din.	28th	" ...	2nd	" ...	230 "
37	Oudh Punch ...	Lucknow ...	Munshi Muhammad Sajjád Husain.	"	" ...	"	" ...	300 "
38	Rahbar ...	Moradabad ...	Pandit Pratáp Kishun	"	" ...	"	" ...	360 "
39	Risáz-ul-Akhbár ...	Gorakhpur ...	Háfiz Nizám Ahmad	1st	Mar. ...	3rd	" ...	350 "
40	Kohilkhand Punch	Moradabad ...	Qazi Saiyad Abdul Ali	24th Feb. & 3rd Mar.		28th Feb. & 6th Mar.		125 "
41	Sitára-i-Hind ...	Ditto ...	Pandit Banwári Lal Misra.	28th	Feb. ...	2nd	Mar. ...	125 "
42	Tohfa-i-Hind ...	Bijnor ...	Munshi Jairaj Singh	27th	" ...	"	" ...	304 "
43	Tútí-i-Hind ...	Meerut ...	Maulvi Saiyad Muhammad Sajjád Husain.	28th Feb. & 4th Mar.		2nd & 6th	" ...	200 "
44	Vernacular Advertiser	Lucknow ...	Rámjī Dás Bhárgava.	28th	Feb. ...	1st	" ...	1,000 "
45	Zamánah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khan.	"	" ...	"	" ...	200 "
Daily.								
46	Oudh Akhbár ...	Lucknow ...	Munshi Shiva Prasád	28th Feb. to 6th Mar.		28th Feb. to 6th Mar.		521 copies (including 92 copies taken by Government.)
URDU-ENGLISH.								
Bi-weekly.								
47	Aligarh Institute Gazette	Aligarh ...	Muhammad Mumtaz-ul-din.	26th Feb. & 1st Mar.		28th Feb. & 2nd Mar.		460 copies (including 286 copies taken by Government.)
HINDI.								
Monthly.								
48	Bhārat Sudashá Pravartak ...	Farukhabad ...	Naráyan Dás ...	For	Feb. ...	28th	Feb. ...	375 copies.
49	Devanagri Gazette	Meerut ...	Pandit Gauri Datt...	"	" ...	5th	Mar. ...	200 "
50	Sanádhyopkarak ...	Agra ...	Pandit Shankar Lal,	"	Mar. ...	2nd	" ...	250 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
HINDI—(continued).						
Bi-monthly—(concluded.)						
				1895.	1895.	
51	Káyasth Conference Prakash	Cawnpore ...	Rai Devi Prasad, B.A. B.L.	25th Feb. ...	28th Feb. ...	500 copies.
52	Kumaun Samáchar Patriká...	Almora ...	Lálá Debi Dás ...	1st Mar. ...	4th Mar. ...	...
Weekly.						
53	Almora Akhbár ...	Almora ...	Munshi Sadanand Sanwál.	25th Feb. & 4th Mar.	28th Feb. & 6th Mar.	108 copies.
54	Bhárat Bhúshan ...	Benares ...	J. P. Nigam ...	1st Mar. ...	3rd Mar. ...	...
55	Bhárat Jiwan ...	Ditto ...	Bábú Ram Krishna Varmá.	25th Feb. & 4th Mar.	28th Feb. & 6th Mar.	1,500 copies.
56	Nágrí Nírad ...	Mirzapur ...	Pandit Kashi Prasad Shukla.	21st & 28th Feb. ...	28th Feb. & 4th Mar.	300 "
57	Prayág Samáchar	Allahabad ...	Pandit Jagan Náth Tiwári.	28th Feb. ...	2nd Mar. ...	350 "
58	Sajjan Kirti Sudhakar	Udaipur ...	Ashyáchalak Dán ...	25th " ...	1st " ...	65 "
Daily.						
59	Hindustán ...	Kálákanakkar (Partágarh).	Pandit Devi Dayál Shukla.	27th Feb. to 5th Mar.	18th Feb. & 6th Mar.	470 copies.
HINDI-URDU.						
Monthly.						
60	Krya Darpan ...	Sháhjahánpur...	Munshi Bakhtáwar Singh.	For Feb. ...	3rd Mar. ...	500 copies.
61	Ját Samáchar ...	Kagarol (Agra).	Chaudhri Kanhai Singh.	" " ...	2nd " ...	650 "
Weekly.						
62	Káshi Patriká ...	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	1st Mar. ...	5th Mar. ...	500 copies (including 343 copies taken by Government.)
MARATHI.						
Weekly.						
63	Subodh Sindhu ...	Khandwa ...	Lakshman Anant Prayági.	27th Feb. ...	1st Mar. ...	350 copies.
MARATHI-ENGLISH.						
Weekly.						
64	Nyáya Sudhá ...	Nágpur ...	Sadá Shiva Rám Chandra Patwar- dhan.	25th Feb. ...	1st Mar. ...	400 copies.

I.—POLITICAL AND FOREIGN.

KASHSHÁF.
24th February 1895.

1. The *Kashsháf* (Muzaffarnagar), of the 24th February, states that the affairs in Egypt seem to be getting more and more complicated and unsatisfactory. The present Khedive has persistently opposed the British administration in his kingdom, but the British Government has been

Egypt and the British Government.

keeping down this opposition by its superior force and power. It is difficult to ascertain how the English treat the Egyptians in the internal management of the country, but certain it is that the Egyptians hate the British Protectorate and make no secret of their discontent. The tension between the Khedive and the British administration has lately much increased. It is said that large bodies of Arabs are being secretly raised and enrolled as bodyguard regiments of his Highness. Bedouins are also said to be collecting at Alexandria. It is feared that these preparations might lead to open rupture and active hostility between the Khedive and the British Government. But this time England would have to deal not with a rebel chief, but the very ruler of the Egyptians himself, for whom his entire countrymen are ready to shed their blood. There is no doubt that in contravention of all treaty obligations, England has continued to occupy Egypt. The Porte and France have also been all along opposed to the continued occupation of Egypt by England, but the latter has turned a deaf ear to their repeated protests. The present situation in Egypt is really critical.

TUTI-I-HIND.
28th February 1895.

2. The *Tuti-i-Hind* (Meerut), of the 28th February, stating that the Musalman residents of certain towns in India think of holding meetings for sending memorials to the British Government requesting it not to fall foul of Turkey on account of the Armenian affairs, or the feelings of the

Indian Mussalmans contemplating to memorialize the British Government on behalf of Turkey

sixty millions of Indian Musalmans will be wounded, says that it highly disapproves of any such threat being offered to the Government. A Commission is busy making inquiry in Armenia. If the alleged Turkish atrocities on the Armenians are substantiated, no body will of course take the side of Turkey. But on the other hand, if the representations made by the Christians of Armenia are found to be malicious charges born of prejudice, no fear need be entertained for Turkey. The writer, therefore, strictly warns *mullahs*, or Muhammadan preachers, against taking any part in the reported agitation, they being *religious* and not *political* leaders. It should also be borne in mind that England cannot act against the International Law that obtains in Europe, where race feeling runs so high.

ZAMÁNAH.
28th February 1895.

3. The *Zámanah* (Cawnpore), of the 28th February, in a long article skimming over the past history of India, observes that when the British Government was established in this country the Hindus were the first to take to English education and have in course of time begun to claim

Comments on the alleged respective attitudes of the Hindus and Musalmans towards the British Government.

equality with their British teachers and rulers. This has naturally displeased the British. On the other hand, the Musalmans in this country who were slow to accept English education, have not, of course, made as much progress in that line as their fellow subjects, Hindus, have done. But the Musalmans have not, at the same time, been fools to claim equality with the Englishmen, who are shrewd enough to appreciate the difference. The Musalmans are, therefore, the writer argues, henceforth destined to outstrip the Hindus in their progress. The political agitation which the Hindus have set up is sure to result in their own destruction. When the Government find them giving intolerable trouble, it will cut them off as the troublesome sixth finger. On the other hand, the Musalmans, who are enjoined by their religion, to give implicit obedience to their Sovereign, whether of Muhammadan or any other religious persuasion, will by their loyalty obtain all those concessions which the Hindus have been demanding in vain. The *Zámanah* would therefore strongly advise the Hindus to consult their Musalman brethren in every thing they do, or they will suffer the evil consequences of their rash folly.

AKHBÁR-I-ISLÁM.
28th February 1895.

4. The *Akhbár-i-Islám* (Agra), of the 28th February, publishes an Urdu translation of the proceedings of the trial of one George Jones, who was charged with having thrown snowballs on the crier of the mosque at Liverpool. The court warned the accused against his

Release of an Englishman charged with misbehaviour towards a crier at the mosque at Liverpool.

future misbehaviour and released him. Had a Christian church been insulted in the manner in which the mosque was, the offender could not have possibly escaped so scot-free.

5. The *Azād* (Lucknow), of the 1st March, says that Dr. Ernest Hart, the President of the late Medical Congress at Calcutta, professes great sympathy with Mecca pilgrims and is desirous of checking mortality among them from cholera. On the occasion of his visit to

Condemnation of Dr. Ernest Hart's speech at Haidarabad.

Haidarabad he made a sensational speech in which he represented the Zamzam well to be the source of cholera, and advised his audience to send a memorial to the Sultan of Turkey on the subject. The Indian Musalmans are thankful to him for his coming all the way from England to inform them of the origin of cholera among the Mecca pilgrims. But what proof has he got to support his theory? The *Azād* does not know which to admire most, Mr. Hart's folly or audacity? He is gratuitously hurting the feelings of the Musalmans by expressing such views in condemnation of the sacred well. The spread of English education has greatly affected their religious faith, but still materialistic or atheistic notions are not yet so rife among them as among Englishmen. Mr. Hart's speech has created dissatisfaction among the whole Muhammadan community in this country; the Haidarabad Musalmans being exceedingly offended. There has been a material change in the views of the people in Haidarabad during the last twenty years, otherwise Mr. Hart would have found it difficult to escape alive from that town after delivering his speech. Charity begins at home. He should have first laid his scheme before the Musalmans in British India. The *Azād* then publishes a communication from a Haidarabad correspondent who says that Mr. Hart's speech at Haidarabad, condemning the sacred Zamzam well and appealing to the Musalmans for subscription for the introduction of the so-called sanitary reforms at Mecca, at a time when England is bringing pressure to bear on the Sultan in connection with the alleged Turkish atrocities on the Armenians, shows that his secret object is to lead the world to imagine that not only the Christians, but also the Musalmans are dissatisfied with the Turkish rule. The Christians are playing the same game in Armenia as they did in Spain, when the latter country was under Muhammadan rule. The Turks are first insulted and provoked and when they punish the offenders they are accused of tyranny and oppression.

Azād.
1st March 1895.

II.—GENERAL ADMINISTRATION.

6. The *Dabir-i-Hind* (Agra), of the 1st February, received on the 3rd March, in a very lengthy article, observes that a reference to the past history of India, both under Hindu and Muhammadan rulers, shows that justice was never sold as is done now by the British Government, *i.e.*, no court

Contrast between the administration of India under the British Crown and that under the former native rule.

fees were ever levied before in this country. A suitor or complainant was afforded every facility to get access to the authorities and obtain justice *gratis*. It is a historical fact that the Emperor Jahangir had caused a chain of gold, called the "chain of Justice," to be suspended from his palace within the Agra Fort to the bank of the Jumna, so that his meanest subject had simply to pull it and thereby obtain access to the Emperor to relate his grievance to him. On the other hand no complainant can now obtain a hearing even from a lowest officer without paying the court-fee. Again, while justice was so cheap formerly, it was at the same time administered with strict impartiality and even-handedness. The writer then quotes a number of instances in which Indian rulers and officers did not hesitate even to pass capital sentences on their own sons and other dear relatives; nay, if they found that they had themselves committed a wrong, they would inflict punishment on themselves and willingly undergo it. Sometimes, a complainant would run up to them and submit his grievance on the public road, and after patiently hearing him, they would do him justice then and there. Any man, the meanest, could go direct to a King in his darbar without any let or hindrance whatever and submit his grievance. The present system of preliminary and appellate courts is very dilatory, expensive and ruinous to the people, and no intelligent, sane man can consider such a complicated and protracted form of administration of justice as con-

DABIR-I-HIND.
1st February 1895.

ducive to the well-being and comfort of the people. Can anybody recite a single case in which a wronged Indian ever obtained *impartial* justice from a British court, even against a British private soldier, much less against a British high-placed officer? An old widow filed a suit before a kazi against the Emperor Ghayas-ud-din himself. The kazi after a pause fearlessly decided to issue a summons against the emperor and the latter gladly obeyed it. It was only the other day that the North-Western Provinces High Court declined to issue a summons to Sir Auckland Colvin, a lieutenant-governor who had just retired. A number of instances of mixed cases are here adduced in which Europeans were either acquitted entirely or only lightly fined or imprisoned for a very short term, even when convicted of such a crime as murder. Even some justice-loving Englishmen themselves, such as Messrs. Pincott, Hume, &c., condemn this form of administration of justice in India. Again, the Government has allowed the people no means by which they can directly inform it of their whole grievance, without any addition or subtraction. The Government has no doubt given the freedom of the press to the people, but there are very few papers that are bold, honest and independent; and even these few would hardly dare expose the irregularities and high-handed practices of officers, before they found another world to live in. The highest punishment that is ever given to a British officer is to send him home on three or six months' leave. It is a great pity that with all the boastings of its civilization, learning, superior-morality, &c., the British nation should permit this sort of thing being practised by its own men in India. Judicial officers have even been seen abusing and ill-treating suitors, &c., in their very courts; there being, of course, some honorable exceptions among them. A considerable number of cases sent up by the police are on trial found to be false and concocted ones, while and some magistrates there are who readily convict and punish the accused sent by the police. The British officers seem to have no sympathy with mankind in general; for if they had, millions of Indians would not have been allowed to be literally starving under the much-applauded humane and civilized British Government. Under native rule no human beings were allowed to perish of starvation. *Langar-khanas* or public alms-houses existed everywhere, so that anyone had simply to go there and receive his full meal every day. In short, although the Indians had no railways, post-offices, and other marks of the present civilization under the native rulers, they lived a far more happy, prosperous and contented life, obtaining justice gratis, having few expenses, but no constant famines, no octroi, no income-tax, &c. The people were not so much miserable and discontented even in the time of the East Indian Company as they are now. The Government ought to modify its system of administration.

ALWAQT.
27th February 1896.

7. *Alwaqt* (Gorakhpur), of the 27th February, in continuation of its previous article on the British Administration of India, says that both rich and poor, high and low classes of natives are treated alike in the jails. A well-to-do man, who has all along passed his life in ease, finds it very hard indeed to wear a coat of blanket full of worms, and eat coarse food supplied him. On the other hand, a sweeper sent to jail finds himself far more comfortable there than he was at home. Thus it will be seen that though no difference is made in awarding punishments to all classes of natives, the high class men suffer much more trouble and privations than the low class ones. What is worse still is that the jail authorities, if corrupt and greedy, make the life of a well-to-do convict still more miserable in order to extort money from him. Could not Government permit well-to-do respectable natives to wear their own clothes and eat their own food in the jail? The writer sees no harm in it, and a saving will result to the Government in the bargain. Another complaint often made against the British Government is that in cases in which Indians are the complainants and Europeans the accused, the latter are almost invariably acquitted and miscarriages of justice take place. But the Government cannot be blamed for this. The Englishmen have enjoyed the privilege of trial by jury in their own country, and cannot be deprived of the same in India. Such being the case, if the jurymen, the majority of whom must be Englishmen, in trying an Englishman, are led away by race-feeling and bring in the verdict of "not guilty," the Government cannot help it. The English jurors do not, however, generally acquit their countrymen, because they are such, but because the charge is not proved to their satisfaction and they give the benefit of the doubt to the accused.

British Administration of India

8. The *Zamānah* (Cawnpore), of the 28th February, referring to the questionZAMĀNAH.
28th February 1895.

Approval of the proposed Royal Commission of enquiry into the financial relations between the British and Indian exchequers.

raised by the Hon'ble Mr. Dadabhai Naoroji, in the House of Commons for the participation of the British Government in the expenditure of the Government of India, expresses its high approval of the same. India is quite willing to bear expenses that are *solely* incurred on her account. But expenses in matters affecting both England and India ought to be shared by both. There are very many high-paid officers, such as British ambassadors and consuls in China, Persia, Arabia, &c., with their establishments, who serve the interests both of India, and England; but poor India alone is made to pay their entire cost. This is certainly not just. A Royal Commission will, it is said, be appointed to inquire into the financial relations between the British and Indian exchequers. Would to God that it were so.

9. The *Hindustānī* (Lucknow), of the 27th February, is glad to notice thatHINDUSTĀNĪ.
27th February 1895.

Cotton Import Duty in India and the House of Commons.

the motion brought forward in the House of Commons, protesting against the Cotton Import Duty in India was rejected by a large majority. It was greatly feared lest Lancashire might get the duty removed by the House of Commons, for in that case there was no other means visible by which the financial equilibrium could be restored in India.

10. A correspondent of the *Oudh Punch* (Lucknow), of the 28th February,OUDH PUNCH.
28th February 1895.

Cotton Duties in India and Lord Rosebery's Government.

publishes an imaginary conversation among a husband and his two wives, in course of which the husband being slapped now by one wife and now by the other, has a bad time of it, and in his great distress of mind exclaims that he will memorialize Lord Rosebery, the British Prime Minister, to divorce him from both his wives, because His Lordship who has received showers (of abuse) both from India and England in the matter of the Cotton Duties imposed in India, can well form an idea of his misery and sympathize with him.

11. The *Hindustānī* (Lucknow), of the 27th February, in referring to theHINDUSTĀNĪ.
27th February 1895.

Manner in which retrenchment of expenditure is made in Victoria contrasted with that generally adopted in India.

reduction of the salary of the Governor of Victoria from £10,000 to £7,000 a year, by the Legislative Council of that Colony, and to the readiness of Lord Brassey to accept the post even on the reduced salary, observes that while the Victorians finding the necessity of making curtailment in expenditure began by cutting down the salary of the Governor himself, in India the Government begins by reducing the salaries and allowances, &c., of clerks and menials!

12. The *Tuti-i-Hind* (Meerut), of the 4th March, referring to the remarksTUTI-I-HIND.
4th March 1895.

Misbehaviour of British soldiers in India.

made by the Commander-in-Chief at the passing of the Indian Cantonments Act, observes that it is a pity that the Government of India was obliged to pass the Act at the instance of the British Government, in spite of the adverse views held by the Commander-in-Chief on the subject. The British soldiers in India require prostitutes to gratify their lust. They have grown very loose now. They prowl about streets in towns and rob passengers to indulge in sensual pleasures. The writer himself was once set upon by some British soldiers at Meerut, and extricated himself with much difficulty from their hands. They also seize upon peasant girls now and then, and taking them to a field outrage them. Natives do not dare to sue a British soldier; and even if the latter kills a native, he is let off only with a small fine. The Government would not like that a British soldier should be hanged for a murder, for in that case it would lose Rs. 3,000 it had expended in importing him from England into India. Besides, Government is afraid that the infliction of a severe punishment on a British soldier might create disaffection among his brother-soldiers in India. The Commander-in-Chief ought to kindly see that the people have no cause to complain against British soldiers.

RAHBAR.
28th February 1895.

13. The *Rahbar* (Moradabad), of the 28th February, complains that on the occurrence of a dispute between a European soldier and a brahman at a village near Jullundur in the Panjab, the latter was shot dead by the former. His death was, however, declared to be accidental and the soldier escaped scot-free. A similar fatal "accident" occurred in French territory in Chandernagar, Bengal; a villager being shot by a European soldier. As long as the deaths of natives killed by European soldiers continue to be treated as *accidental*, there is no hope of a decrease in the number of such unfortunate incidents which are a dark stain on the fair fame of the British Government and which drive European judges to the necessity of fumbling for excuses to let off the offenders. It is a matter of satisfaction that the subject has attracted the notice of the Commander-in-Chief of the Indian armies, who has been pleased to issue some strict orders in connection with the grant of shooting passes to European soldiers with a view to check such incidents.

European soldiers accused of shooting natives.

HINDUSTAN.
2nd March 1895.

14. The *Hindustan* (Kalakankar), of the 2nd March, complains that in this country when European soldiers go out shooting, they get drunk and ill-treat natives in a variety of ways. The entire stoppage of the grant of shooting passes seems to be the only remedy for the evil. It appears from the *Lahore Tribune* that a Pathan has been shot by a European soldier at Nowshera. The soldier admits that the deceased was killed by his bullet, but says that the occurrence was accidental. The soldier who killed a punkah coolie at Peshawar some time ago was fined Rs. 20. It remains to be seen at what amount the Pathan's life will be valued.

Shooting case, Nowshera.

TUT-I-HIND.
28th February, 1895.

15. The *Tut-i-Hind* (Meerut), of the 28th February, endeavouring to show that the late Hindu-Musalman riots were not the outcome of the divide-and-rule policy of the Anglo-Indian officers, but were due to the barbarism and short-sightedness of the contending communities themselves, advises the Government to appoint Conciliation Committees composed of the leaders of the two communities in various parts of the country, and have harmony and peace again restored between them, through the district officers.

Suggested appointment of Conciliation Committees to restore harmony and peace between Hindus and Musalmans.

HINDUSTANI.
27th February 1895.

16. The *Hindustani* (Lucknow), of the 27th February, stating that in the Public Works Department higher appointments are given one year to natives and another to Europeans, complains that the number of posts is larger when it is the turn of Europeans, and smaller when natives are, to get in. Is it a preconcerted arrangement that a fewer number of engineers should retire in a year when the natives are to be admitted and a larger number when Europeans, so that the number of natives might be kept down in the department?

Alleged unfair dealing in the matter of admission of natives and Europeans to the Public Works Department.

KASHSHAF.
24th February 1895.

17. The *Kashshaf* (Muzaffarnagar), of the 24th February, states that when a tract of land is irrigated with canal water for the first time, its outturn is enormously increased for some years; but that as the land and its vicinity become saturated with water, dampness increases, and the amount of produce gradually diminishes, until the land becomes altogether barren in the end. Excessive dampness also vitiates the atmosphere, so that canal water not only ultimately injures land, but affects the health of both man and beast. The only remedy for counteracting this injurious effect of canal water is the multiplication of *khálas* (deep pits for draining off surplus canal and rain waters), which should every now and then be excavated to prevent them from being filled up with silt. The present number of the existing *khálas* are too small (in the North-Western Provinces), and are not kept deep enough for the purpose they are intended to serve.

Suggested multiplication of *khálas* or deep pits to drain off surplus canal and rain waters from canal-irrigated tracts.

HINDUSTANI.
27th February 1895.

18. The *Hindustani* (Lucknow), of the 27th February, says that it is very queer that while the Government professes to encourage freedom of speech in its subjects and expresses its desire to know exactly what the people say, it pays

Subsidy paid by Government to certain newspapers condemned.

subsidy to certain newspapers to sing its praises. The independent journalists speak out their minds and ventilate the grievances of the people freely, because they trust the Government officers are honest, just, and love independence. It is surely extremely bad for the Government to get its actions applauded by paying money, and it should endeavour to escape the bad name it wins by the shameful practice, which is calculated to lower it in the estimation of the people.

19. The *Azad* (Lucknow), of the 1st March, says that the *Haftawar* is one of those two newspapers which are subsidised by Government, and are consequently always ready to defend the officers from the attacks of other journals. The question of the Government subsidy to the papers

Omission of the names of the printer and the publisher from the *Haftawar* of Lahore.

has been much discussed by the public and has even formed the subject of an interpellation in the Provincial Legislative Council. The *Azad* does not mean to express any opinion on the subject here, but simply to draw attention to an irregularity on the part of the conductors of the *Haftawar*. Under the provisions of Act XXV of 1867, the printer and the publisher of the journal are bound to give their names in each issue of the paper; but they do not do so for reasons best known to themselves. What is still more surprising is that the Governments of the Panjab and the North-Western Provinces have not yet taken any notice of this omission.

AZAD.
1st March 1895.

20. The Hardoi correspondent of the *Ans-i-Hind* (Meerut), of the 2nd March, is grieved to find that such severe distress prevails among the people in India that parents are obliged to kill their children in order to relieve them of the sufferings of starvation, and refers to an instance of this kind alleged to have recently occurred at

Alleged killing of three children by their own mother, owing to her poverty at Sandila, Hardoi District.

Sandila in Hardoi. A woman having been reduced to utter poverty killed her two daughters and one son with a knife or sickle, and then cut her own throat, but did not die. On inquiry she said that before attempting to commit suicide she thought it advisable to kill her children in order to save them from the sufferings to which they might be exposed after her death. She is awaiting her trial.

ANS-I-HIND.
2nd March 1895.

21. The *Tuti-i-Hind* (Meerut), of the 28th February, highly censures the strong remarks which the *Police News* has made on the alleged misconduct of the Police Sub-Inspector Mahbub Khan, city Meerut, in connection with the case of Saiyad Muhammad Mir, pleader (*vide* Selections No. 9 of 1895 para. 16) and advises the *Police News* to withdraw its remarks, because the case being not yet decided, it is injudicious to condemn the man before he is proved guilty.

Mahbub Khan, Police Sub-Inspector Meerut and the *Police News*.

TUTI-I-HIND.
28th February 1895.

22. A local reporter of the *Cawnpore Gazette*, of the 1st March, states that happening to stroll to an octroi outpost near the canal at Cawnpore on the 28th ultimo, he found an octroi peon call poor passers-by in most abusive language, and having examined their loads and finding nothing dutiable in them, dismiss them with another volley of abusive terms. The octroi peons are very much addicted to abusing and even slapping poor people with impunity, and the Government ought to check this evil habit.

Ill-treatment of poor people by Octroi-peons at Cawnpore.

CAWNPORE GAZETTE.
1st March 1895.

23. The *Tuti-i-Hind* (Meerut), of the 28th February, observes that the annual incomes of Rs. 1,000 and Rs. 300 which have been respectively fixed as qualification for the members and voters of the Meerut Municipality are no satisfactory evidence of the fitness of the men appointed

Suggested modification in the rules for the appointment of Municipal Members.

TUTI-I-HIND.
28th February 1895.

by this criterion. The Government keeps the nomination of half the members of the legislative councils in its own hands, and the writer sees no reason why the same principle be not adopted in the appointment of municipal members as well. Unless the Government soon modifies the election system by which the municipal boards are constituted, the Government will have to rue the *political* quarrels between the Hindus and Musalmans much more than it has hitherto done for the *religious* quarrels between them.

BUNDELKHAND
PUNCH.
1st March 1895..

24. A Jhānsi mukhtar writing to the *Bundelkhand Punch* (Jhānsi), of the 1st March, complains that great distress prevails among the villagers in the interior of the district. The mukhtar had occasion to visit some villages in January last. At Satpura in the Mau Tahsil, a culti-

Alleged distress among the rural population in the Jhānsi district.

vator presented a few wild corinda fruits to the mukhtar with tears in his eyes, declaring that he and his family had to subsist on those fruits at the time and that he had no better food to offer to his guest. On his way to Pachora, the mukhtar met one madaria who had once been in his service. The man who had been much emaciated by starvation, accompanied the mukhtar, who fed him well for two days, which brought on vomiting and purging and he died.

ZAMANÁH.
28th February 1895.

25. The *Zamānah* (Cawnpore), of the 28th February, referring to the despatch of the Secretary of State for India drawing the attention of the Indian Government to the complaints regarding the insanitary condition of Jeddah and Mecca, and asking it to see that the health of the

Alleged discomforts of the Indian Musalmans on board the steamers carrying them to Mecca.

Indian Musalmans going on pilgrimage there is not affected thereby, observes that the very climate of the Hedjáz land is naturally so good that no such diseases appear there as might require (special) sanitary measures. The Arabs have, in fact, come to know of very many diseases from foreigners, chiefly the Indian pilgrims. The reason is that the Indian Musalmans are exposed to such inconveniences and hardships in the steamers which carry them to Mecca, that by the time they reach their destination they contract diseases. Food is supplied to them in the steamers in the most disgusting form; the latrines are simply abominable; and they get not a single bath during the whole voyage. Having received such treatment on board the vessel, it must be sheer Providence if any pilgrims do not become "a home of cholera and small-pox." The writer, therefore, asks the Government to see that the Musalmán pilgrims are well treated while they are in the vessels, and not bother itself with the sanitation of Mana, &c., and the salubriousness or otherwise of the water of the well Zamzam; "the Great God himself taking care of the same."

III.—LEGISLATION.

HINDUSTÁNÍ.
27th February 1895.

26. The *Hindustání* (Lucknow), of the 27th February, giving an urdu translation of the amendments made in the Police Act Amendment Bill by the Select Committee, observes that the provisions of the bill remain still very dangerous.

The Police Act Amendment Bill.

A disturbance takes place, say, in certain villages of the district of Jhānsi, the zamíndárs of which live in Agra, and the magistrate will apportion the cost of the punitive police force that is thought expedient to quarter in the disturbed area, to the absentee zamíndárs along with others, though they may have had no hand in the affair. Again, the magistrate is empowered to realize any amount of compensation he pleases from any section of the inhabitants, whom he thinks to have caused a disturbance. Suppose a district magistrate estimates the amount of damage done by a disturbance to be about Rs. 50,000, and suspects some ten well-to-do men among the inhabitants to have been at the bottom of the same. Now if he realizes the whole loss caused from these ten men, as the bill empowers him to do, they will be totally ruined. It is not unoften that domestic strifes take place among zamíndárs, and the power of raising an *unlimited* amount of compensation from as many or as few persons as the district magistrate chooses, will prove most terrific and oppressive indeed to those on whom it might come to be exercised. It is a great pity that notwithstanding that both natives and Europeans have protested against the bill, the Government still remains inexorable.

PRAYÁG SAMÁCHÁR.
28th February 1895.

27. The *Prayág Samáchár* (Allahabad), of the 28th February, refers to the public meeting held at the Allahabad Kayasth Pathshala on the 25th idem to protest against the Police Act Amendment Bill. Pandit Bishambar Nath, Vakil, presided and several gentlemen spoke in condemnation

Public meeting held at Allahabad to protest against the Police Act Amendment Bill.

of the measure. A sub-committee was appointed to draw up and forward a memorial to the Viceroy, and also to send telegrams to the Viceroy and the Secretary of State praying for the postponement of the bill.

IV.—EDUCATION.

28. The *Zamánah* (Cawnpore), of the 28th February, observes that there being no other opening in India, it is but natural that Indians should, after they have graduated, seek to enter into service, be it government or private. The Indians themselves are to a certain extent to blame, for their not taking steps to start technical schools and colleges. But it is the duty of the Government also to provide for the general want of the people.

Suggested foundation of technical Colleges and Schools in India.

ZAMÁNAH.
28th February 1895.

V.—POST-OFFICE.

29. The *Anis-i-Hind* (Meerut), of the 2nd March, complains that on the 25th February, when the editor presented a parcel to the Sub-Postmaster in charge of Chaori Bazar branch post office in the Delhi city at 1-12 P.M. for despatch, the Sub-Postmaster whose name is Shambbu Nath or Shambbu Dayal refused to receive the parcel on the ground that he was busy despatching the mail. The editor asked him what was the time fixed for the despatch of the mail and was told that it was 1-30 P.M. The editor delivered the parcel to the Sub-Postmaster at Dariba Kalan from whom he learnt on inquiry that the Sub-Postmaster at the Chaori-Bazar had to despatch the mail at 2 P.M. The editor hopes that the Postmaster of Delhi and the Postmaster-General of the Panjab will inquire into the matter and inform him of the final orders which might be passed.

A complaint against the Sub-Postmaster at the Chaori-bazar in the Delhi city.

ANIS-I-HIND.
25th March 1895.

VI.—LOCAL AND MISCELLANEOUS.

30. The *Bundelkhand Punch* (Jhānsi), of the 1st March, in its local news columns, complains that cases of theft are very frequent at Jhānsi, and that according to the popular belief the chaukidars are in collusion with the thieves.

Local affairs, Jhānsi.

BUNDELKHAND
PUNCH.
1st March 1895.

The green-grocers put up their stalls on the foot paths in Nijhai-bazar and other streets to the great inconvenience of the public. They had better be ordered to establish their stalls in the Gudri-bazar or near the fort. A meat market should be established at Phutachaupra, the sale of fish and meat being strictly forbidden in the Gudri-bazar which is chiefly inhabited by banias who are vegetarians. The chaukidars are accustomed to extort vegetables from the female green-grocers by threatening to make false reports against them. The city inspector of police should give his attention to the matter. The new road constructed between Hardyganj and the railway goods-shed is situated along the bank of a large tank, called Antia-tál, and therefore it is necessary to erect a fence along the road to prevent accidents. There is a general complaint that kine are stolen from the grazing grounds and secretly sold to butchers. Two stolen cattle have lately been found in the possession of butchers at Orchhadarwaza. All sales of cattle should be ordered to be reported at the police stations, and no butcher allowed to slaughter any cattle until he has shown them to the police. It is rumoured that when any poor patient, whether a Hindu or a Musalman, dies in the hospital, he is carried on a bed by four women of the Chamar caste to some place outside the city where he is carelessly buried by them just below the surface of land. The editor once himself saw a dead human body being eaten by animals which had disinterred it. Like convicts who die in the prison, the Hindu and Musalman patients who happen to die in the hospital should be burnt and buried respectively in the proper way with the help of the police. The Sikh soldiers are again to be found singing obscene songs and even assaulting women in public thoroughfares.

31. The *Cawnpore Gazette*, of the 1st March, complains that conservancy arrangements in the town of Cawnpore continue to be as bad as usual. The gambling houses are on the increase, and kotwal ought to turn his attention to the notorious gambling houses at Naughara and Ranjit-pura. Fraud by ring-dropping is extensively practised on outsiders. Some women too have now taken to defraud people by this trick.

Conservancy, gambling and ring-dropping at Cawnpore.

CAWNPORE GAZETTE.
1st March 1895.

PRAYÁG SAMÁCHÁR.
28th February 1895.

32. The *Prayág Samáchár* (Allahabad), of the 28th February, complains that

Robberies at night on the road between Daraganj and the Allahabad City.

lately one Surju Ahir, was attacked by thieves on his way from Daraganj to the Allahabad city at night. They robbed him of the two mohurs or gold coins he wore on his neck and of a *dhussa* (a kind of coarse stuff made of shawl wool), beating him with sticks. On the 10th February, Babu Nihal Singh, a landholder, was waylaid by robbers, while going from the city to Madhwapur at 9 P.M. Two *ekkas* happened to approach that place at the time. He got into one of those *ekkas* and thus escaped being robbed; the thieves contenting themselves with striking the *ekkas* with their sticks. Such cases of robbery appear to be of frequent occurrence on the Daraganj road, though they are not all reported to the police for obvious reasons. The road should be lighted and policemen placed at shorter intervals. The road has not yet been provided with a single lamp.

NÁSIM-I-AGRA.
28th February 1895.

33. The *Násim-i-Agra*, of the 28th February, complains that a dakaiti was

Dakaiti at Bas Jankhi, Khandauli, Agra district.

committed at Bas Jankhi, Khandauli, Agra district, on the 22nd idem at 9 P.M.; a chamar being wounded by a bullet.

OUDDH AKHBÁR.
1st March 1895.

34. The *Ouddh Akhbár* (Lucknow) of the 1st March, 'goes' into mourning in

Death of Munshi Nawal Kishore C.I.E.

honour of the death of its lamented proprietor Munshi Nawal Kishore C.I.E., and devotes the whole issue to the expression of its own sorrow at the sad event and to the numerous letters of condolence received from the friends, acquaintances, &c., of the deceased gentleman.

AKHBÁR-I-ALAM.
26th February 1895.

35. The *Akhbár-i-Alam* (Meerut), of the 26th February, publishes a brief

The same.

account of a meeting of the *Young Musalmans' Association* at Meerut held on the 24th idem, to express regret at the death of Munshi Nawal Kishore, C.I.E. Maulvi Mahbub Alam delivered a speech dwelling on

the enterprising spirit, &c., of the munshi, and calling upon young Indians to take the lamented gentleman for their model in worldly pursuits. (Several other newspapers express deep regret at the munshi's death, referring to the important service he did to the cause of literature by publishing old Persian, Arabic and Sanskrit books).

NÁGRI NIRAD.
28th February 1895.

36. The *Nágrí Nirad* (Mirzapur), in an article published in its issues of the

Charges brought by some orthodox Hindu journalists against educated Hindus.

14th, 21st and 28th February, states that some orthodox Hindu journalists find fault with the educated Hindu youths for their maintenance of the National Congress agitation and their adoption of European

ideas and civilization. It has been alleged that the speeches delivered at the annual meetings of the congress are mere cries in the wilderness; that the money spent on such meetings during the last ten years has been simply thrown away; and that if the congressists devoted their time and energy to the promotion of trade, the country would be much benefited. The European officers have no doubt conferred many benefits on the country; but after all they are foreigners and cannot have true sympathy with the children of the soil. Their principal duty is only to maintain peace and look after the Government revenues. Hence political agitation on the lines followed by the congress is absolutely necessary. The educated youths as a rule are men of small means and cannot afford to establish any large factories, nor are the moneyed classes likely to listen to their advice. This is the reason why they do not turn their attention to trade. As regards the rapid change in the religious ideas of educated youths, it is inevitable under the present system of education. If we desire to check the spread of atheistic views among them, we ought to take the education of our children into our hands. Christians are spending millions sterling every year with a view to convert men of other religions, while we do not care to prevent our own children from becoming atheists.

HINDUSTÁN.
5th March 1895.

37. The *Hindustán* (Kalakankar), of the 5th March, expresses great satisfaction

Tirthyatri Kleshnivarini Sabha, Benares.

at the establishment of the Tirthyatri Kleshnivarini Sabha, i.e., An association for the redress of the grievances of the Hindu pilgrims, at Benares, and generally approves of the aims and objects of that

association. Among other things the association will collect historical information regarding the temples, &c., at the principal sacred places, take steps for the redress of the grievances of pilgrims in railway travelling, look after their health and protect them from the extortions of pandas at the places of pilgrimage, and so forth. These are really praiseworthy objects. But the association is not well advised in asking the railway authorities to provide separate accommodation in railway carriages for orthodox Hindu pilgrims. The railway officers cannot be expected to provide separate accommodation for the different classes of passengers. Moreover, even the provision of separate accommodation for orthodox Hindus would not much improve matters, as they consider the whole train to be polluted and the water and food supplied at the railway stations to be unfit for use. (The *Almora Akhbār*, of the 25th February, too, expresses approval of the objects of the association and prays for the success of its laudable efforts in removing the inconveniences and discomforts to which the Hindu pilgrims are exposed. The same paper, of the 4th March, observes that the introduction of railways has greatly facilitated travelling, but it regrets to notice that railway officials do not show the same consideration to native passengers as they do to Europeans. Even one 3rd class European passenger is allowed to occupy a whole compartment, while native passengers are over-crowded. The station-master and other officials turn a deaf ear to the native passengers who make any complaints. The high caste orthodox Hindus who do not eat and drink in railway carriages owing to their religious prejudices experience great inconvenience in railway travelling. But there is no help for it until they abandon those prejudices.

38. The *Arya Darpan* (Shahjahanpur, for February, says that it would appear from the *Victoria Paper* that a brahman widow threw her newly-born child into a well to escape disgrace. But the child was brought out of the well alive, and the widow has been committed to the

Need for widow marriages among
H dus.

sessions for trial. The editor asks his co-religionists if such scandals are not more disgraceful than widow marriages would be. The widows in this country number 25 millions, of whom more than 7 millions do not exceed ten years of age. Is it not inhuman to condemn these innocent girls to life-long miseries.

ARYA DARPAN.
February 1895.

ALLAHABAD : } PRIYA DAS, M.A.,
The 11th March 1894. } Govt Reporter on the Vernacular Press of Upper India.

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